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COMMISSION ON HUMAN RIGHTS
Sub-Commission on the Promotion
and Protection of Human Rights
Fifty-seventh session
Items 2, 5 and 6 (c) of the provisional agenda

**QUESTION OF THE VIOLATION OF HUMAN RIGHTS AND FUNDAMENTAL
FREEDOMS, INCLUDING POLICIES OF RACIAL DISCRIMINATION AND
SEGREGATION, IN ALL COUNTRIES, WITH PARTICULAR REFERENCE TO
COLONIAL AND OTHER DEPENDENT COUNTRIES AND TERRITORIES: REPORT
OF THE SUB-COMMISSION UNDER COMMISSION ON HUMAN RIGHTS
RESOLUTION 8 (XXIII)**

PREVENTION OF DISCRIMINATION

**SPECIFIC HUMAN RIGHTS ISSUES:
NEW PRIORITIES, IN PARTICULAR TERRORISM AND COUNTER-TERRORISM**

**Joint written statement* submitted by the Association for World Education and Association
of World Citizens, non-governmental organizations on the Roster, and the International
Humanist and Ethical Union, a non-governmental organization in special consultative status**

The Secretary-General has received the following written statement which is circulated in
accordance with Economic and Social Council resolution 1996/31.

[4 July 2005]

* This written statement is issued, unedited, in the language(s) received from the submitting
non-governmental organization(s).

Jihad Ideology and Negationism lead to an Exclusion from Humanity

Introduction:

On 18 April 2005, during the 61st session of the Commission on Human Rights (CHR), a Parallel NGO Conference (Victims of Jihad: Muslims, Dhimmis, Apostates, and Women) was sponsored by three NGOs: the International Humanist and Ethical Union (IHEU), the Association for World Education (AWE), and the Association of World Citizens (AWC).

The matters debated during the one-day conference by historians, writers, victims and human rights defenders are of crucial interest for human rights worldwide. The grave effects of a growing “Jihad Ideology” is pertinent to agenda item 2, as CHR resolution 8 (XXIII) of 16 March 1967, paragraph 6 refers to “...a consistent pattern of violations of human rights and fundamental freedoms, including policies of racial and religious discrimination.” The presentation (Dhimmis) by Bat Ye’or – a leading expert on Jihad and “dhimmitude” – is adapted for this statement.¹

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1. The consistent violations of the rights of peoples and the dignity of individuals are inscribed in the historical continuity of Jihad and dhimmitude for submissive infidel populations. They persist under cover of a negationism that totally denies a verifiable historical reality, thereby ensuring the pursuit of such violations. Jihad and dhimmitude work together in a unified coherent system that encompasses a doctrinal and juridical structure, and establishes patterns of political and social behaviour developed over a period of thirteen centuries of institutionalised prejudice.

2. According to the founders of the four Qur’anic schools of law elaborated between the 8th and 9th centuries, Jihad is a war, a divine obligation incumbent on Muslims who are enjoined to pursue Jihad to impose the religion and law of Allah on the whole of humanity. This doctrine initiated in the 8th century and based on the letter and the interpretation of Muslim holy texts is exposed, described, and defended in countless works that are published to this day. However, progressive Muslims reject this Jihadist conception.

3. What do these books say? First, they designate the enemies that Muslims must combat – the infidels. The theologian-jurists explain why and how Muslims must defeat the infidels, enumerating in detail the appropriate techniques of war. Arguments of this type can be found in the writings of the Egyptian Islamist Sayyid Qutb, executed in 1966 by President Nasser, and his Pakistani contemporary and master Abu l-Ala Mawdudi. Because Islamization is a holy enterprise it cannot be conducted haphazardly; it must conform to the precepts of Islamic law. Thus, Jihad is an ideology and a jurisdiction governing relations between Muslims and non-Muslims, including conditions of war, truce, and submission. This system based on the authority of Qur’anic laws establishes, according to its founders, the “just values” and “just order” of the world. There is nothing novel or original in the erudite declarations of Osama bin Laden and his lieutenants; they reproduce texts written thirteen centuries ago.

4. Jihad then clearly exists in books, in a material form that can be seen and touched. Did it also exist in human reality – in history? This is what the negationists contest. However, unless we deny the past thirteen centuries of history we must recognize that most Muslim countries in

the world were conquered by Jihad and that the way these conquests occurred is common knowledge. If then Jihad existed in the history of humanity, it follows that the targets of Jihad also existed. As one doesn't make war against thin air, it is this "Other", this *dar al-harb*, this land of war that is the land of dhimmitude. There are two voices and two perspectives in dhimmitude: the voice of Jihad, the Islamic vision – because it is an Islamic history and an Islamic notion of the "Just and the Good" –and the voice of all the peoples who were demonized and targeted by that Islamic vision, conquered by Jihad, and doomed to disappear.

5. Because Jihad existed in history, dhimmitude also existed; it is a human, historical reality that corresponds to the reality of Jihad. It is, if you will, the reverse side of Jihad, circumscribed within its geographic framework. Dhimmitude is part of the history of humanity, stretching across thirteen centuries and three continents, and pursued to this day. Dhimmitude is the history of all the infidel peoples defeated by Jihad. Though these defeated peoples practised different religions, customs, and cultures, they were all subjected to the same *shari'a* laws, with specific conditions according to their religion. Those laws were applied, with some variations, in the Maghreb, throughout the Middle East, in Europe, Yemen, Persia, and India. Generally speaking, they expressed the same mentality and imposed on all their victims the same way of life.

6. Dhimmitude is the objective study of these subject peoples, based on available documents from both the victims and the Islamic powers. It is the study of the conditions of their defeat and submission, the laws that governed them, and their adaptation to the imposed mentality and rules. Dhimmitude encompasses a vast and varied historical panorama that includes multiple domains. The subject peoples did not all evolve in the same way; some disappeared, some converted, some survived, and others were liberated.

7. One may now ask why this vast, eminently manifest history is denied. It is denied because it is related to Jihad, a genocidal war of conquest. To know dhimmitude one must know Jihad. But today it is politically incorrect to speak of Jihad. Because Jihad is denied, dhimmitude, which is its direct consequence, is also denied. And yet Jihad continues to this day in a variety of acts and expression, including cultural Jihad in Western universities, economic Jihad since the October 1973 war, terrorist Jihad with kidnapping and ransom, and ongoing military Jihad in several countries worldwide. All the activities of Islamists today are inspired by the doctrine and tactics of Jihad, consistently and repeatedly prescribed in the Jihad literature on three continents.

8. Dhimmitude still exists today. It can be observed in all Arab countries in the Middle East, as in Turkey, Iran, Pakistan, and Bangladesh. Its victims are Christians, Zoroastrians, Baha'is, Hindus, and the rare remaining Jews. In Egypt and Pakistan, Christian girls are often kidnapped for conversion to Islam, while the usual discrimination is applied in matters of religious worship and holidays, employment, court testimony, and legal punishment.

9. Thus, we have a situation where an authentic historical reality involving a substantial number of peoples and extending into the present day is obscured by a racism that denies this history and misrepresents its recurrence in our day, while defending Jihad and dhimmitude as a "just order." Peoples that have been victims of the dhimmitude system of expropriation, deculturation, ransom, and debasement are, moreover, forced to define this injustice as justice. If they contest the Islamic version of their history they are dismissed as Islamophobes. In other words, they must adhere to the Islamic conception of their iniquity.

10. The consequences of negationism are serious. From a cultural standpoint, one might ask why the history of such a large part of humanity should be discarded and obliterated. Why suppress the historical memory of so many peoples? For what reasons should we be prevented from studying narratives that come to us from a wide variety of regions and periods and yet clearly belong to a coherent system recognizable as dhimmitude? Why should we ignore these highly significant texts that were written and conserved at a cost of great efforts?

11. From a political standpoint, historical negationism of Jihad and dhimmitude leads to denial of their present day manifestations and contributes to a climate of amnesia and confusion that makes us unable to recognize them and understand the dangers that face us today.

12. In fact, the history of dhimmitude was fully documented by reputable scholars such as Richard J.H. Gottheil, Jadunath Sarkar, Antoine Fattal, Charles-Emmanuel Durfourcq, Evariste Lévi-Provençal, Mary Boyce, and many others in several countries. Then suddenly, in the mid-1970s, there was a total reversal. What happened?

13. Western Europe – that is, the EEC countries – adopted a strategic project of union with the Arab world, pledging solidarity and collaboration in a programme oriented around anti-Americanism and anti-Zionism. In the perspective of an eventual fusion between the two shores of the Mediterranean, the history of jihad and the *dhimmi* peoples was obscured to favour a policy of Dialogue and entente with the Arab-Muslim world. This policy was based on a new subculture – Palestinianism – that promoted a victimology of the Arab-Muslim world that makes Europeans feel guilty. This vision of history places the blame for conflict between Muslims and Christians on Europe, that is on Christianity, guilty of racist imperialism; no blame is placed on the ideology of Jihad, which is never even mentioned. Hence, Christianity should admit guilt and make amends by striving for the demise of Israel in the interest of Arab-European and Muslim-Christian reconciliation. This school of thought, which rejects history, was conceived, taught and imposed by Europeans and Eastern Christians. Edward Said is its high priest; it is disseminated in some Protestant (Norman Daniel, Naim Stifan Ateek) and Catholic religious circles, but also by communists and far left parties. In other words, negationism is sustained by the refusal of Muslims to view their history according to any criteria other than the perfection of Jihad and *shari'a*, but also by a European policy relentlessly defended by Europeans.

14. The total failure of the policy of travesty and suppression of history in the service of short-term mercantile objectives is shown by the recrudescence of Jihad and terrorism and the deterioration of the condition of *dhimmi* communities in Muslim countries. One might then ask if this suppression of history and its disguising to serve short-term mercantile ends has contributed to peace among peoples or, on the contrary, has encouraged the perpetuation and recycling in modern forms of inhuman practices from the past. We will not be able to defend the rights of victims of Jihad and dhimmitude if we refuse to recognise these practices. All the more so when, as we are learning today, a dhimmitude culture is widely imported into Europe, notably with anti-blasphemy laws, intimidation, imposition of taboos and censorship, sexual segregation, “honour” killing, and female genital mutilation.

15. From a moral standpoint, is it not time to render justice to the dhimmi peoples by restoring their history, their heroic struggle for survival and for the right to testify in a world that was always hostile to them, to retrieve their memory and their human rights? As long as this

history is denied by anti-*dhimmi* racism, their humanity will also be denied, because their exclusion from history by negationism also excludes them from humanity.

1. The full texts made at the conference can be found at www.iheu.org/UNCHR2005; The presentation by Bat Ye'or is at: www.iheu.org/modules/bfsection/article.php?articleid=377. The English translation of her French text is by Nidra Poller. Born in Egypt, Bat Ye'or (a pen name) is the author of three major studies, written in French and all translated into English (published by Fairleigh Dickinson University Press /Cranbury, NJ: Associated University Presses): *The Dhimmi: Jews and Christians under Islam* (1985); *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitud* (1996); *Islam and Dhimmitude. Where Civilizations Collide*. (2002). Her latest book was written in English: *Eurabia: The Euro-Arab Axis* (also AUP: 31 January 2005).

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